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human freedom has assumed from time to time he has not attempted to discuss. This is a subject too vast in its extent to fit in easily as a preface to a discussion of modern bills of rights, and the attempt to include it has upset the equilibrium of the volume.

The second half of the book is an essay on the bills of rights in America and France. In this field the work of Dr. Scherger is good, and shows that he need not have been deterred by the previous appearance of Jellinek's volume from presenting his own study. A diligent enumeration of American political theories during the Revolutionary period is given, and also a very interesting résumé of the debates on the bills of rights proposed in the French Constituent Assembly. In agreement with Jellinek and in opposition to Boutmy, the author believes that the American declarations exercised great influence upon the French philosophers. He very properly calls attention to the fact that Rousseau's political theory did not admit of any guaranty of individual rights, and hence that a formal declaration was not regarded as necessary. Even Boutmy must admit that if the Americans did not teach the citizens of the sister republic the principles of the Declaration, at least they instructed them in the dramatic possibilities of such a pronouncement.

The style in which Dr. Scherger's volume is written leaves much to be desired. The method of paragraphing invites criticism and suggests the need of careful revision. The most serious fault, however, is the inarticulate and inorganic character of the narrative. The author displays a constant tendency to enumerate and catalogue the opinions of great thinkers without correlating, elucidating, or summarizing. This trait makes parts of Dr. Scherger's volume resemble an encyclopedia or book of reference rather than a representation of an evolutionary process.

On the whole, the digest of the French discussions on the Declaration of Rights is the most important part of the book. As a history of the evolution of modern liberty, the volume falls far short of the standard; but as a study of the relation between the American and the French bills of rights, it possesses meritorious features. It is unfortunate that the author did not adhere to his original plan and present merely a comparative study in declarations of rights.

C. E. MERRIAM.

Manuel d'Histoire des Religions. Par P. D. CHANTEPIE DE LA SAUSSAYE. Traduit sur la seconde édition allemande, sur la direction de HENRI HUBERT et ISIDORE LÉVY. (Paris: Armand Colin. 1904. Pp. liii, 714.)

THE second edition of Chantepie de la Saussaye's handbook of the history of religions appeared in 1897. A distinct advance upon the earlier edition of 1887, it contained much more that was historical and descriptive and much less that was problematical. In fact the phenomenology of the earlier edition was well-nigh rescinded, and the author contented himself with his real subject-matter, reserving all discussion of

religious origins for another publication. The present work is a good translation of this second edition, the two volumes of the original here appearing in one bulky octavo. Some matter has been suppressed, and in the way of bibliography some additions have been made, though they might easily have been rendered more complete. The chief addition, however, is an introduction of forty-four pages by M. Hubert, designed to give the reader a sketch of the chief modern schools and tendencies at work in the new study called the science of religion.

As M. Chantepie de la Saussaye's handbook in its revised form has been before the public for seven years, it will not be necessary to review at length this translation, which is practically the same matter in a garb useful for those ignorant of German. The slight changes already referred to are not sufficient to call for comment. As a historical review of religions, Saussaye's book is by far the best and most complete we possess, especially in the greater part, dedicated to historical religions, chapters three to thirteen, which embrace the religions of the Chinese, Japanese, Egyptians, Babylonians, Assyrians, Syrians, Phœnicians, Israelites, Mohammedans, Hindus, Persians, Greeks, and Romans. The author is a conservative historian and apt to question rather than to admit new views. In Persia, the influence of Babylon is as good as ignored, and Gruppe's view of Greek religion has not materially affected the exposition. For a manual this is a satisfactory point of view, and in the field of historical and literary religions there is no fault to be found with the amount of material. It is otherwise with the religions of Slavs, Germans, and Celts, all of whom are disposed of in one short chapter. Still more disappointing is the discussion of the religions of *les peuples dits sauvages*. Four or five pages suffice for these most important exponents of religious ideas, Greenlanders, Esquimaux, Redskins, Mexicans, and Peruvians! Similarly, the religion of the Australians is not brought up to date, though this is somewhat atoned for in the translator's introduction.

The long introduction of M. Hubert discusses first the bearing of symbolism, naturalism, and euhemerism on mythological exegesis. They are not all-explanatory; rather they each represent a period in the life of myths. The English-German anthropological school, in M. Hubert's opinion, deals too much with origins, not enough with functions. More satisfactory, in his view, is the French sociological school; but this has arisen too recently to achieve great results, though much is to be hoped for from its clarity of view. Religious facts are fundamentally social facts, produced necessarily in society when individual activity is conditioned by the common life. This is the viewpoint of the *Année Sociologique*. The introduction is apparently intended to make good the lack of discussion in Saussaye's second edition. The book as a whole scarcely needs a recommendation. Owing to its acknowledged excellence, it has been a standard work for years. In its new shape it will doubtless win fresh readers, and it is to be hoped that so important a manual may eventually be rendered into English.

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